

School of Religion Hanson

The American Friend

Old Series
Vol. XXXIX. No. 6

FEBRUARY 11, 1932

New Series
Vol. XX. No. 6

Presence in the Midst

AN EDITORIAL

Records of Travel

ARNOLD AND LOIS VAUGHT

Intellectual Guinea Pigs

D. ELTON TRUEBLOOD

Essential Qualifications

ALFRED J. HANSON

The Churches and the Bi-Centennial

SAMUEL McCREA CAVERT

ON THE HORIZON OF THE CHRISTIAN CHURCH

RURAL SCHOOLS AND ECONOMIC DEPRESSION

The economic depression has brought on a crisis in education which has affected rural and city communities differently, states a report of the National Education Association, Washington, D. C. "Terms are more frequently cut in rural schools, or schools are closed altogether, due to meagerness of support." In Bledsoe County, Tennessee, no schools are being conducted, and educational leaders of the state are predicting that one-third of the schools in the state will be closed in the present year. In some states a breakdown of the school system is threatened. A nation-wide study is said to reveal "hundreds of cases of reduced school services." Teachers in city schools are finding it necessary to participate in many kinds of welfare work in which they do not normally engage. They are carrying out special welfare projects. Among these are the distribution of clothes and food to needy children and preparation of warm meals at school for children who come hungry. Some cities have drastically cut school budgets. "Added responsibilities and decreased financial support," summarizes the situation in many states.

AND WE SPEAK OF THE "HEATHEN CHINEE!"

It is sometimes said that the Chinese are doing little themselves to relieve the terrible suffering caused by the flood disaster in the Hankow region and the Yangtsi valley. The following story shows how truly sacrificial are some Chinese in the service of their fellows. This is told by an English Friend resident in China, who adds the information that "the overseas Chinese respond nobly to such calls as these" for relief, by food and clothing. A certain old man had for several years kept himself entirely apart from all worldly affairs, not even reading the papers. One day recently, however, he did pick up a newspaper, and so learned of the appalling needs of the people due to the floods. "To save others is more important than to save oneself," he said. Accordingly he discussed with his family a plan for the disposal of the whole of his property, in order to make a contribution for the relief work. The family agreed, and the property was sold. It brought in \$229,800. Of this the old man reserved \$29,800 for his family and himself, and sent the remainder—\$200,000—to the Chinese Foreign Famine Relief Committee, "as a little contribution on my part for flood relief purposes. . . . I know that my contribution is only as a cup of water thrown on a big fire, but I have the hope that other Chinese and foreigners may also come forward, and add their bit to help to save the lives of their fellowmen, now beset by one of the worst floods and famines known in the history of China."

STUDENTS CREATE FINE PUBLIC IMPRESSION

A correspondent in a recent number of *The Christian Century* gives an interesting sidelight on some significant things in connection with the Student Volunteer Convention at Buffalo, N. Y. "One of the most important things was the manner in which all the delegates, regardless of color or race, were treated. The Hotel Statler, convention headquarters, as well as other hotels, restaurants and public gathering places, through their employees, served all delegates with uniform courtesy and generosity. This was quite unlike some Student Volunteer conventions held in other years. On the other hand, it may also be reported that the more than two thousand delegates behaved like Christian women and gentlemen. The unanimous comment has been, 'They were the best behaved crowd we have had in Buffalo in many a year.' The agent of

the New York Central, who has handled hundreds of excursions to Niagara Falls, remarked when he returned from his duties incident to directing nearly seven hundred delegates to the Falls, 'I have never had a big crowd so easy to handle. I had not one bit of trouble; they were happy and full of pep and life, but thoroughly decent, courteous and well-behaved.' I now mention only a minor matter, but it is worth noting. When meetings were dismissed, and before and after meals, when the Statler lobby was thronged with Student Volunteers, the atmosphere was not the usual lobby atmosphere; it was clear, practically free of tobacco smoke. Kind or unkind, it was an unlucky convention for Luckies; hundreds of intelligent American young people had come many miles to get away from a Camel, and happily succeeded."

CHRISTIAN REFUGEES LEAVE FOR PARAGUAY

The first contingent of the 1,700 or 1,800 Christian refugees from Russia will leave their temporary haven at Harbin, Manchuria, this week. Three hundred Mennonites will sail from Shanghai for Marseilles, Saturday, February 13th, on the steamer *Athos II*, arriving in France about March 18th. Following the overland transfer to Bordeaux, the group will be transported on the *S. S. Kurguelen* to Buenos Aires, Argentina, thence to proceed up the Paraguay River to Asuncion and Puerto Casado, Paraguay. It is several days' journey from P. Casado by rail and wagon to the territory on the "Chaco" where the refugees will be permitted to settle. The Nansen Refugee Commission is managing the work of transportation; the Mennonite Central Committee will superintend the actual work of colonization and look after the settlers until they can become self-supporting. For most of the refugees, the arrival in Paraguay will mark the end of a long trek from the banks of the Volga River, clear through Asia into Manchuria, in constant fear of pursuit and recapture by Soviet patrols. Various relief agencies, including a local group working under the auspices of the American Consul at Harbin, have been providing food and shelter for them until arrangements for permanent settlement elsewhere could be made. The ultimatum of General Tschan Sin Kuj, chief of the military police of Harbin, that the refugees must get out of the country by March first, has speeded up the negotiations on their behalf. The Lutheran contingent will probably be sent to Brazil, though some hope of permission to enter Australia is still held by the American Lutheran authorities. Smaller groups belonging to other denominations will throw in their lot with either the Mennonites or the Lutherans. The Paraguayan "Chaco," for which the Mennonites are bound, is an upland prairie country west of the Paraguay River, not unlike the steppes of Russia. While it offers all the hardships incident to pioneering, the climate is healthy, with a notable freedom from insect pests. Two previous colonies of Canadian and Russian Mennonites in this region are reported to be doing well.

STATISTICS CONCERNING DRINKING IN BRITAIN

Figures which can now be weighed are more valuable for a survey of the whole than isolated impressions. In 1899, writes Edward Shillito of London, each one of our population drank 32 gallons a year; in 1929 he drank 16. In 1899 we drank per head 0.97 gallons of whiskey; in 1914 it was 0.59 gallons and in 1929, 0.25 gallons. The convictions for drunkenness declined from 189,000 in 1899 to 52,600 in 1929. Less than a third! In a time of deep depression it can at least be registered in plain, unmistakable figures that Britain has made great progress in the way toward sobriety.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XXXIX. No. 6

FEBRUARY 11, 1932

New Series
Vol. XX. No. 6

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The Presence in the Midst

IN THE dawn of the new year there passed away in England a Friend whose personal message of the Christ has been spoken far and wide in many lands. It was not a spoken message, literally, and he who gave it did not himself travel in the ministry. The message went, the minister stayed. In fact, the ministry was not by word of mouth but by brush of hand. Whereas the word, spoken or written, would have encountered barriers of language, the message of the canvas was everywhere its own interpretation. How fitting a presentation of the universal Christ!

Friends everywhere, and multitudes of others, know the picture, "The Presence in the Midst." And who, looking silently and lingeringly upon it, has not been moved and strengthened? It was painted by J. Doyle Penrose and was the most telling of a number of religious scenes on canvas whereby he sought to portray the power and appeal of Christian truth. Although his contribution was not limited to the canvas—for many years he was a magistrate and the leader of an Adult School—his art was primarily the avenue of his ministry. And as a minister, he sought to be an artist who needeth not to be ashamed. In preparation for his work, he had studied in several countries and under various masters. To a friend and fellow-artist, J. Walter West, who visited him during his last illness, Doyle Penrose related the story of how he came to paint "The Presence in the Midst." The story as given in *The Friend* is as follows:

"One beautiful summer day I went over to Jordans, and, quite alone, sat down in the seat from which the picture was painted. I seemed, as I contemplated all those who had worshiped there in the past, to be surrounded by them in imagination as if they were gathered there. I pondered on what it was that gave them all their power, for they had power in those bygone times, and then I realized that it was the presence of Christ amongst them—"The Presence in the Midst." And I felt *there* was a subject that I ought to paint, however inadequate I felt for the task; and I did feel that it was a very great undertaking.

"The sunlight streaming through the window threw the shadow of the casement mullion and transom on the wall, and, although I was not conscious of it at the time, it must have been an unconscious inspiration, for years afterwards, it was pointed out to me that this shadow was a *cross*—an *empty cross*. The work on the cross was a finished work of redemption, and now he, who once hung there, was the risen, living Christ whose presence may be relied upon

where two or three are gathered together in his name."

In a tribute to the memory of his dear friend, J. W. Harvey Theobald speaks in *The Friend* of the joy which came to the artist through the many messages he received telling of the help and comfort which this beautiful picture had brought to weary or stricken souls. The artist has gone, but the message of the Presence lives on. And it was never more timely than in this year, on the threshold of which the devoted wielder of the consecrated brush passed on. May his very passing be the occasion of having in remembrance and cultivating the divine Presence which is so greatly needed in the midst of our distraught lives.

To those who are hard pressed and discouraged, there may not seem to be a very close connection between the holy hush of a silent meeting and the desperate difficulties with which they are struggling. But who knows what distracting thoughts may be harrowing troubled hearts beneath the apparently calm exterior? It is to such hearts as well as to those who are lost in the adoration of mythical worship that the Presence comes. He is most eager to be in the midst of those who need him worst. This is the message of the picture.

Only yesterday we received a letter from a pastor, calling for "more Christ and comfort" for the distressed which are all about him. Men and women are in despair, he writes. Some have given up in utter discouragement and others are about ready to do so. He feels impotent, as many do, in so grave a situation. "Tell us what to say to them," he pleads. Once upon a time, beset by doubts, difficulties, and dangers, the Forerunner, in a sense of misgiving and impotence, sent messengers to Jesus to ask whether, after all, he was the one for whom they had looked. The reply was given not in word but by what was being wrought in people's lives. Jesus was in the midst and where he was there was healing.

Here we have the old, old problem—that of getting Christ in the midst. It is the problem in time of prosperity as well as in the time of adversity; more so, in fact, for then we crowd him out with many things and when they fail there is nothing in the center of our lives to steady and strengthen us. An abiding, assuring sense of the Presence—that is what we all need first and foremost.

We need the Presence in the midst of our individual lives, to purify, to fortify, to encourage, to hearten, to give a sense of unity with the eternal. We need it in our meeting and community life to draw us sympathetically and helpfully together. What is needed more at the council table of the nations at Geneva? And if only, amid the clash of combatants in the Far East there could be felt the message of the Presence in the midst: "Peace, be still!"

This is no message of mere wistfulness or pious presumption. A deep sense of the Presence is not of

itself a solution of our problems, nor is it an opiate to make us forget them. What it does do is to create in us a right spirit. It brings into our lives a ruggedness of faith in the eternal purpose and in the invincible righteousness of God, which helps us to keep heart in the midst of disheartening circumstances. Our vision is cleared, right attitudes are created, and we have a mind to work for a better ordered world. The Presence is first comforting and then dynamic. It puts a song of praise in the heart and fires the heart for action.

The Churches and the Bi-Centennial

BY SAMUEL MCCREA CAVERT

IN spite of the reckless aspersions of certain ultra-modern biographers, of the school aptly termed "assassins of character," the fact remains solidly established that George Washington was a man of sterling integrity and of devout Christian faith and practice. James Truslow Adams' latest notable volume, "The Epic of America," records the judgment of the authoritative historian when he declares that the greatest legacy of the United States during all its formative period was the character of Washington. It was "by sheer force of character," Adams says, that Washington "held a divided and disorganized country together." To emphasize this, to hold it before our citizens and youth and to call attention to the foundations of Washington's character in his religion is a signal service that can be appropriately rendered by the churches during the present bi-centennial of his birth. That is why the Federal Council of Churches has issued an official statement commending this observance by the Christian forces of America.

The evidence of Washington's genuine religious interest is unimpeachable. Robert Lewis, his nephew and private secretary during the first term of the presidency, records that he often saw his uncle in his library in a kneeling position, with an open Bible before him. Nelly Custis, granddaughter of Mrs. Washington, said of him: "In New York and Philadelphia he never omitted attendance at church in the morning, unless detained by indisposition. No one in church attended to the services with more reverential respect." Clearest of all is Washington's own testimony, disclosed in his official utterances. It was he who established the practice of having chaplains in the army, "persons of good character and exemplary lives," for the sake of securing the greatest possible moral and religious influence. In 1776, he wrote expressing the hope "that every officer and man will endeavor so to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country." In 1783, on disbanding the army, he sent a letter to the Governors of the States, in which he said:

"I now make it my earnest prayer that God would have you and the States over which you preside in His holy protection. . . . and that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

And as if summing up the best wisdom gleaned from his

public service he penned this immortal testimony in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . and let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

A single aspect of the bi-centennial anniversary may prove to be unfortunate—the tendency to bandy about superficially the famous caution in the Farewell Address against "foreign alliances." Thousands of persons will probably assume that the Father of our Country meant that we should pursue a policy of aloofness from all international affairs. To such we suggest that they ponder these significant paragraphs, constituting part of the context in which the reference to "foreign alliances" is set:

"Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. . . .

"In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others should be excluded; and that in place of them just and amicable feelings toward all should be cultivated."

As Edward Tallmadge Root has discerningly pointed out, this passage in the Farewell Address, so far from urging American isolation, actually enjoins a close friendly relationship with the world as a whole. Washington did emphasize, it is true, the advantage that America has in its "distant and detached situation" and strongly advised that we should not forego it. But at the same time he counseled "harmony, liberal intercourse with all nations" as "recommended by policy, humanity, and interest." The foreign relationships that he really protested against were "antipathies" or "attachments" for "particular nations." Such "attachments" and "antipathies"

for certain others are, indeed, "entangling." Washington was decidedly right in thinking that they would not only be destructive of the internal unity of America but also inimical to "peace and harmony with all"—i. e., to the unity of the world as a whole.

But there is another kind of alliance which is not entangling but liberating—cooperative fellowship in behalf of world peace and the welfare of humanity. Against such cooperation there is no reason to suppose that Washington would speak a word. How, then, can his position be regarded as a reason for keeping apart from organizations like the World Court or the League of Nations whose very purpose is to overcome the "inveterate antipathies" against which Washington warned, and to secure the very "peace and harmony with all" which he bade us to cultivate?

Another passage of the Farewell Address deserving more attention than it has received is Washington's warning against the danger of "overgrown military establishments," which, he declares, "under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty." Let us recall, too, that Washington's "first wish was to see war, the plague of mankind, banished from the earth." These two utterances may well serve as mottoes for the American delegation now at the Geneva Conference, called by the League of Nations in order to secure an end to the "overgrown military establishments" whose baneful influence Washington feared.

Intellectual Guinea Pigs

BY D. ELTON TRUEBLOOD

ALL along the problem has been to find a suitable name. They are just a dozen undergraduates in a prominent university and they are kind enough to let me take lunch with them once a week. They present a fair cross section of American life and they deserve an appropriate name. At first it was proposed to organize a Two-Hours-for-Lunch Club, but this was a plagiarism clearly discernible by all readers of Christopher Morley and, moreover, it was not really accurate, since some were always called away from pleasant philosophizing to the drudgery of laboratory periods and the manly influences of the drill field. For a time we called ourselves the How-to-be-Religious-Though-Intelligent-on-Wednesday-Club and this was splendid at first, but it later seemed best to change the day to Thursday. We tried for a while to put Thursday into the name, but, when we finally changed to Monday, the old phrasing was clearly impossible. A name should be independent of mere time of meeting. We could always call it the Undergraduate Problems Luncheon Club, but this title, though actually descriptive, never gave thorough satisfaction since it was so lacking in originality. One day the problem suddenly solved itself with amazing ease and our search for an appropriate cognomen was at an end. I was saying that the members of the group were more helpful to me than I was to them, since they gave me a place to try out ideas. I could subject them to my newest thoughts and have a chance to observe their efficacy before carrying them to a larger circle. Suddenly a Senior spoke up and said, "I know what we are, Intellectual Guinea Pigs." Since that hour there has been no more talk of finding a name; the name is found.

The truth is, however, that these young men are important for other than experimental purposes; they are also important in what they, like any similar group, reveal of their generation. In a burst of confidence one of them, a Junior, said recently, "I have never seen a picture, nor read a poem, nor heard a piece of music, nor observed a building that did me any good." He said he realized that these were traditionally supposed to give pleasure or enhancement of personality or

richness of living, but that no such effect had appeared in his own life. In subsequent discussion it was evident that he was not the only one of the group that had arrived at this startling conclusion. Thus we were led to attack the question, were these particular young men more insensible or more honest than the rest of the race?

The conviction was unanimous that the element of honesty played some part in the answer. Many persons, they thought, attended symphony concerts and visited art galleries, without either understanding or joy, merely because such things were done by allegedly cultured people. Books of poetry, they were convinced, were bought for the same reason, and were left with uncut leaves, in guest chambers. As for architecture, it was created expressly for rubber neck tourists anxious to send picture postcards back home. Several of the men felt, however, that after all the posing was deleted, there still remained some genuine appreciation, at least on the part of a few. They were quick to admit that, if there really was a source of rich experience which they were missing, they ought to try to make themselves understand and appreciate.

It was decided to make poetry the test, since it was the most available. We started with Santayana's sonnet beginning, "Oh World, thou choosest not the better part!" After the poem was read, it was translated into prose as follows: "The deepest truths are discovered, not by the method of intellectual analysis, but by reliance on intuition and insight." The Junior, who by this time was more of a Socratic Foil than a Guinea Pig, said that the prose suited him far better since he found it understandable, whereas the words about Columbus and the pine torch quite threw him off. He wanted to know why, if the prose version was what Santayana meant, the author didn't say it that way and be done with it. One member observed, in reply, that the prose translation, like any translation from one language to another, was not strictly accurate, and did not really say what the author had in mind. The "soul's invincible surmise" was what he was really talking about, and those were poetic rather than prosaic words. The content was not the same, he held, when the form changed, since the form and content were really inseparable.

The Junior thought that the others were trying to appear highbrow when they actually were no better than he, so he suggested that the members of the group be asked to give the prose version of the next poem. This time we chose Francis Thompson's "In No Strange Land," but did not quote the title. The first four men who tried missed the idea entirely. One apparently lingered over a single vivid line and thought the poem had to do with thoughts a person has at night after he has gone to bed. The fifth man chosen, a Freshman, scored a hundred per cent. He said that the poem meant that God is to be found, not far off, but near at hand, not by difficult searching, but within one's own soul. The Freshman had never heard the poem before and knew nothing whatever of its author.

This answer from a mere stripling shook the group profoundly. He went on to say that the stanzas gave him genuine pleasure and phrases such as "clay-shuttered doors," appealed strongly to his imagination. He was so obviously sincere that it was hard to call it bluffing. Consequently we decided to try a third poet. This time it was Robert Louis Stevenson, and the lines chosen were those ending:

"Lord, thy most pointed pleasure take
And stab my spirit broad awake."

These words had a curious effect, for all seemed able to understand what it meant to be insensible to helpful influences and to stand in need of sharp awakening. "Books" and "friends" and "summer rain," the Junior maintained, were all within his understanding and he wasn't guilty of failing to be

helped by them. The suggestion, however, that these might be taken as standing for literature, and human contacts, and nature, a suggestion made by a Senior, was itself a revelation. The Socratic Foil began to see that words have value, not only in what they say, but in what they suggest. His defense was weakening visibly when the time came to go to the laboratory.

Is it a shocking thing to realize that students in our best universities can be so untouched by the world revealed in the various forms of art? These young men have, in many instances, grown up with the conviction that a poet is another name for a "sap" and that an artist is another name for a long haired fool. The university training does not seem to be proof against the continuation of this prejudice. The old problem of Peter Bell continues to be with us, university or no university. The scientific studies have seemed to these young men serious and important, but the arts have seemed like an unnecessary gloss. Of many an undergraduate it can be said as Wordsworth said of Peter Bell,

"A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more."

The modern Peter Bell's fear of sentimentality would also make it possible to say of him,

"At noon, when by the forest's edge
He lay beneath the branches high,
The soft blue sky did never melt
Into his heart; he never felt
The witchery of the soft blue sky!"

Wordsworth was speaking in these lines, of course, of insensibility to the influences of nature, but insensibility to the influences of art is much the same. From both states of sluggishness we need to be stabbed broad awake. The question is, does a college education render the awakening peculiarly difficult?

The Soul Winner's Qualifications

BY A. J. HANSON

THE soul-winner must possess a deep love for the souls of men. (Philippians 1:8; Romans 10:1.). A picture of the late General Booth affixed to the side of a Salvation Army building had beneath it the words, "General Booth is a lover of souls; are you?" How do we answer this challenge? If we have not this love, our labors will be mechanical and powerless. Even faith, which can remove mountains, is as nothing without it. Spurgeon used to say to Christian workers, "You ought to have a great big heart, like the harbor of Portsmouth or Plymouth, for men succeed in winning souls for Christ just in proportion as they are men with big hearts." Such love will make this work take priority over all else.

Another qualification for the soul-winner is an overwhelming passion for the soul's salvation. For illustration of this passion, there is the record of Jesus—"And when he was come near, he beheld the city, and wept over it" (Luke 19:41); the record of Jeremiah—"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1.) And the record of Paul—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:1-3). The same zeal and fervor and burning were displayed by John Knox, who prayed in his garden at nightfall, "O God, give me Scotland or I die."

Furthermore, a genuine sense of the

reality of conversion is needed by the person who would be a soul-winner. This includes, first, a deep and heartfelt conviction of the soul's worth, as suggested by Jesus: "What profit will it be if a man gains the whole world and forfeits his own soul? What will a man offer as an equivalent for his soul?" (Matthew 16:26, Moffatt's translation). The outcome of Sir William Hamilton's philosophy was, "There is nothing great on earth but man, and nothing great in man but his soul." The man with an enlightened eye can see something in the soul of intrinsic value. Man's estimate of the soul is trivial, and yet its worth far exceeds the world's wealth. Second, a genuine sense of the reality of conversion includes also a recognition of something to be saved from. To win souls, the man will have a true appreciation of the sin out of which souls are to be saved. Sin will then appear exceedingly sinful, and will no longer be regarded as a mere lapse of an infirmity; consequently the winner of souls will have a thorough sense of the danger to which the soul is exposed. Our Lord has described the future condition of the lost in language most unmistakable, as the story of the Judgment, recorded in Matthew 25:30-46.

The soul-winner also requires tact in his work—the tact which is "a quick or intuitive appreciation of what is fit, proper, or right; fine or ready mental discernment shown in saying or doing the proper thing, or especially in avoiding what would offend or disturb; skill or ability in dealing with men or emergencies." It is just this ability of discernment which the soul-winner needs.

Finally, the one greatest need of the

soul-winner is for a personal Pentecost. Christ does not send us alone to seek the lost; he definitely promises the presence of the Comforter to be with us, "even the Spirit of truth which issues from the Father." On the day of his ascension, he bids his disciples to tarry at Jerusalem until the Holy Spirit comes. There as they waited, "with one accord in one place," "a sound from heaven as of a rushing mighty wind filled all the house where they were sitting, and they were all filled with the Holy Spirit." Since that day the one supreme qualification for Christ's witnesses has been that they be imbued with the Holy Spirit. What a marvelous change was wrought in those one hundred and twenty in the upper room! What a change is wrought in any Spirit-baptized man! Do we need tenderness? Do we need earnestness? Do we need endurance? Do we need perseverance. Do we need a broader vision? All these and many other needs are being supplied to the surrendered, Spirit-baptized life. Stanley Jones tells us, and very truly, that the Church is living between Easter and Pentecost. The present world unrest and, alas, the unrest of the Church to an alarming degree indicate that the time is overdue when we should be living in the gospel of John 7:38—"He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." The story of Philip and the Ethiopian recorded in the eighth chapter of Acts clearly shows some of the essentials for the soul-winner. The Lord help us to arrive at Pentecost and claim our birth-right.

Earlham, Iowa.

LIVING SPRING WATER FOR THIRSTY SOULS

BY ARTHUR E. KELLOGG

When Jesus talked of water, and thirst, to the Samaritan woman at the well, he was speaking of one of the major concerns of life. Water is not only a daily necessity; the obtaining of a good water supply has been of primary importance in the life of man whether he lived in a dry, desert country, or in a complex urban community.

B. W. Robinson, in his book on "The Gospel of John," tells of a traveller in Palestine to whom a young Arab confided his desire to come to America. But there were two questions he wanted to ask before making his decision. The first was, "how much do wives cost?" On the assurance that no sum of money had to be paid to the bride's father in this country, he was ready to start, but for one other question—"How much does water cost?" The knowledge that there were free drinking fountains in our cities set his mind at ease. Here were two major concerns of life which America had apparently solved in a very satisfactory way.

This incident shows how important is the problem of a good water supply for a resident of Palestine. Jesus was speaking on a topic of vital interest for everyday living.

The quest for the water of life was not a new one. Robinson reminds us of those prehistoric legends of a fountain of youth, from which one drinking may be eternally young. Even as late as the colonization of America, Ponce de Leon sought this fountain of youth in Florida.

There is an eternal thirst in the human soul which cannot be quenched by the water piped into our kitchens, or pumped from our wells. We thirst for knowledge, for wealth, and power. We have a deep-seated longing for companionship and friendship. We are forever seeking confidence and assurance. We often try to satisfy these ever-present thirsts in material and physical ways. When Jesus spoke of the spring of living water, the Samaritan woman no doubt imagined having a spring of water in her own back yard, so she would not need to trudge the long walk to Jacob's well through the heat of the day. Many times we confuse the satisfaction of our physical needs with the fulfillment of our spiritual longings.

Do we feel at home in our Father's world? Or are we afflicted with "cosmic nostalgia," homesick because we have not found our rest in God? St. Augustine truly said, "Thou hast made us for Thyself, and our souls are restless until they find their rest in Thee."

The invitation comes to all, "Ho, every one that thirsteth, come ye to the waters,

and he that hath no money; come ye, buy, and eat." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

In the face of pressing problems in the social and economic realm, our spiritual life must be strengthened to meet the added strain. Only as we keep our own lives free from impurity and weakness, can the water of life flow freely through our being. As we accept this healing stream of living water, we can have a hopeful outlook on the world, and no matter what problems we may be facing, we can know that "all things work together for good to them that love God, to them who are called according to his purpose."

Denver, Colorado.

THE THRUST OF VISION

BY I. N. STANLEY

"There's no amend for those who've lost the thrust of vision to the stars in noonday sky," writes one of the present-day thinkers in the December number of the *London Mercury*. In other words, there is nothing which will take the place of a determination to realize those hopeful factors in life at a time when it seems almost impossible to do so.

Jesus must have had this "thrust of vision" in mind, when he said: "If you have faith like a mustard seed you shall say to this mountain, 'Remove from this place to that,' and it will remove; and nothing shall be impossible to you."

Truth is equally eternal with the stars. The search for truth has always been the major concern for mankind. Out of the quest for truth have developed the age-old problems which have been as baffling as the "noonday sun." With the "thrust of vision," men see those "stars" of hope in the face of a "noonday sun" of actual difficulties.

Just now, men in every walk of life need this "thrust of vision." The act of seeing is possible, if there is a determination to see. The social, political, and religious world is aglare with puzzling situations and unsolved problems; and this "thrust" is absolutely necessary if present conditions are stabilized and the progress of mankind is assured.

There are amends for those who've found this "thrust of vision."

Denver, Colorado.

Up to the farthest limits surveyed by our telescopes space is dotted with numerous islands—the spiral nebulae. They are so far apart that light takes a million years to cross from one island to the next. Each island turns out to be a galaxy of stars.—SIR ARTHUR EDDINGTON.

A TEN POINT COVENANT OF FELLOWSHIP

At a recent session of an Iowa Quarterly Meeting, those present came under a concern over conditions affecting the spiritual life of the membership. The need of developing a deeper sense of Christian fellowship among Friends was stressed and out of the discussion came a proposed covenant which we produce here as worthy of wide acceptance.

Trusting in the love and grace of God, we covenant with him and with one another:

1. To love one another sincerely.
2. To guard and cherish this spirit of fellowship above all else; (remembering that the body is in health only when all of its members are in harmony).
3. To permit no misunderstandings, as far as in us lies, to break the tie of Christian fellowship among us.
4. If from any cause one or more of us appear to be acting out of Christian love, we will consider it the duty of those who discern our short-coming to call it to our attention in the spirit of love, and we will thank them for it.
5. When differences arise, we will make earnest efforts to end them speedily, as becomes the followers of Christ; (taking his instructions in Matt. 18:15-17 as our guide).
6. We will carefully keep from making hurtful or unkind statements about others. In case we are found doing so, we will consider it a favor to be reminded of th efault, and try to make things right.
7. We will stand up for one another against false charges; be slow to believe evil reports; and will do all in our power to strengthen and restore each other if we err.
8. If an evil report is heard about one of us, we will at the first opportunity speak to the one concerned to ascertain the truth or falsity of the charge. Until we have done this, and afterward also, we will mention it to no one except upon necessity.
9. This fellowship of love we will endeavor to extend toward all men, regardless of class, creed, race, or station—even to *would-be* enemies.
10. We realize this is the new way of life; that the forming of such a fellowship will be fiercely attacked both from within and without; and that the utmost watching, prayer, and mutual aid will be absolutely essential. Therefore, we will prize most highly our comings together for worship, striving earnestly in them to achieve the spirit of oneness with one another and with the Father for which Jesus yearned when he prayed, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

INTIMATE TRAVELLERS' RECORDS BY THE VAUGHTS

Arnold and Lois Vaught arrived safely on November 1st at Chungking, in Szechwan, China. It will be remembered that they are the young American couple who have gone to China, under the auspices of the English Friends Service Council. Arnold is to teach in the Friends High School in Chungking during the furlough of the one foreign teacher in this School. Lois will also do some teaching. At present, both are hard at work studying the language, which is "tremendously difficult." But they are attacking it with all zeal, eager to be of service, and eager, too, to know better the friendly people of the school and the Friends Meeting there, who have received them with all cordiality, but only a few of whom know English.

They had a most interesting trip, a few snatches from which will be of interest to Friends. In Marseilles, they caught a glimpse of Gandhi, and even snapped a picture of him. They passed through the Suez Canal. "Desert sand stretched away under a burning sun on either side, the monotony broken here and there by a few trees or a bit of garden. . . . The Red sea is to us a synonym for heat. We began to think perhaps we had been too hasty in our condemnation of England's chilly summer.

"The Indian Ocean was cooler than the Red Sea, but, alas, I came down with the 'flu' and had to spend much of my time in the stuffy cabin. . . . Memories of Georgetown, on the island of Penang: mixed population, Malay, Indian, Chinese, Arab, and European; our first ride in a rickshaw; wonderful view over the city and across the strait to the mainland of the Malay peninsula; shelter under an overhanging ledge of rock from a tropical shower; a motor ride back to the city through the soft, perfume-laden twilight.

"For Lois' sake I shall not attempt to describe our voyage from Hong Kong to Shanghai. Suffice it to say that she with many others was laid low by the rough-sea of the entire journey."

In Shanghai they met and were entertained by a number of Friends, among them Chauncey and Amy Wu, well known to those who have visited the Service Committee office in Philadelphia. Amy Wu now is employed in the office of the Shanghai Y. W. C. A., and Chauncey is connected with a firm of architects. "They are fine young people," writes the chronicler.

The Vaughts saw much flooded territory during their trip up the Yangtze to Chungking. "Wherever the land was low the water reached away as far as the eye could see. Here and there trees would be protruding. Sometimes on a strip of land there would be a cluster of grass huts, and people engaged in fishing and planting. In many places, broken fragments of levees were surrounded by the ever-present muddy waters.

"We reached Hankow on Sunday, October 25. Warburton and Hettie Davidson, who were in Friends service in West China for many years, were expecting us. Their car, which had stood under water for weeks, had just been reconditioned, and they drove us about the city for an hour or so. Driving along the Bund, Warburton said, 'One week ago, we were still traveling this street in boats.' Being head gardener at the Race Club, he drove us out to see the havoc wrought there. All the flowers, shrubs, and many of the trees were killed. A deposit of Yangtze mud covered everything—no greenness anywhere. The water mark on the walls was about eight feet above the ground. The club's two golf links were still under water, and a few remaining refugees who had found shelter in the grandstand were fishing in them. From the top of the grandstand we saw a great basin behind the city, filled with water as far as the eye could see. It is a question whether this water will recede before the river rises again next summer. You have doubtless been reading of the terrible results of this flood—starvation and pestilence facing hundreds of thousands, if not millions of people this winter.

"One afternoon that first week of November a committee of four men came from the Chungking Monthly Meeting to welcome us. They were Mr. Li, an accountant with the Standard Oil Company (he knows English quite well), Mr. Liu, who has a good position with Young Brothers Banking Corporation, Mr. T'en, the Secretary-evangelist of the Meeting, and aged Mr. T'au. They arranged for us to attend worship and a welcome meeting on Sunday, the 15th.

"There were several talks in the meeting for worship, as well as a hymn and Bible reading, none of which Lois and I understand. When the period of worship was over, it was time for our official reception. Mr. Liu was chairman, and Mr. Li, sitting beside me, whispered a running account of what was being done and said. Poor Lois had no such interpreter,

and could only guess at what was said. A group of a dozen boys from the Friends Primary School sang some songs with more gusto than tune—the national anthem, their school song (set to the tune of "Marching Through Georgia,") and a welcome song. Mrs. Gwei-p'ing, one of the leading members of the Meeting, made a speech of welcome to us—and we the only ones present who did not understand it!

"With Mr. Li interpreting, I replied that we were indeed happy to be there, but that we would be of little use to them until we had learned their language, but that they would be of much assistance to us in instructing us in the ways of China and her people. Then Lois told them that we brought greetings from Friends in America and England, naming those who had been here. After the speeches, tea and sweets were served. Then we adjourned to the house in the same compound as the meetinghouse, where Mr. and Mrs. Li now live. There the Lis and a few others had prepared a real Chinese feast for us. Lois says that we had 30 different dishes; I only know that I helped myself too heartily to the earlier ones. It was a pleasant day, and we felt the warmth and sincerity of the reception given us by these Chinese Friends."

WORK OF OUR YOUNG PEOPLE'S GROUPS IN GERMANY

From *Der Quaker*, the organ of the German Yearly Meeting, we take these notes on some of the young people's groups conducted under Friends, in Germany. One, the Student Club at the Berlin Center, is led by an English young Friend, Doris Handley; the others are under German leadership.

The Student Club has four groups which meet once a week each, a Music Group, and groups for the better understanding of Poland, France, and England. Each of these last groups draws especially members of the other nations mentioned, in addition to Germans. Carefully chosen lectures are given now and then and social evenings and musical occasions bring together members of all four groups and draw in new members as well. The largest group is the English, which has an attendance of seventy at its first meeting this season. Of these, about twenty had just attended a summer school in England. The next week, the attendance was even larger, as Mr. Tagore, a nephew of the Poet, spoke about India.

Mr. Tagore invited students to the "Hindustanee House" in Berlin, and the invitation was accepted by 45 students, which brought about a valuable acquaintance between these and the Indian students there.

Doris Handley is especially interested in the work-students, who are living un-

der very bad conditions. In some especially hard cases, she has been able to ease the burdens by getting reduced prices for some staples of life.

Turning to Nuremberg, we find a children's group which meets with their elders during the first quarter-hour of the Meeting, and then withdraws for its own program. The Young Friends group meets every first and third Sunday for social times, lectures, and excursions.

The Young People's Group at the Frankfurt "Quaker Home" is led by three young Friends, and has been growing very rapidly of late, including a number of young people who are unable to find work, and are happy to find this friendly haven with helpful interests. The group keeps up an extremely interesting program, with lectures and discussions on varied topics, from Gandhi to the Quakers, and from Indian Music to the Emancipation of Woman in Present Life. There are excursions and social evenings. When a group of young English Friends visited Frankfurt, it was this group which took all the responsibility of their visit; and likewise, when a French group and a party from Woodbrooke came to the city. In this way, many valuable friendships were formed.

As a result of the Woodbrooke visit, members of the Young People's Group formed a Study group which meets weekly, in order to study religious questions.

WE WORSHIP

O Christ of Galilean town, and field, and lake,

Of Judea's firm-wrought hills and star-filled skies;

Thou, health of sin-sick souls, and light of seeking eyes;

Thou, breath of life, so pure, so strong, so gentle,

At Bethany, in Upper Room, on Calvary, by Peter's side;

O Christ of men, we see thee there, and we worship!

O Christ of all our days, standing by;

Thou, vision of hope, and comfort of despair—

In daily task, in sparrow's song, in face of little child,

Hungry and naked, in prison, and alone—

O Christ of our hearts, we see thee here, and we worship!

O Christ of timeless years, and sinless heavens,

Of power unmeasured, and of glory unknown—

Life of all, and servant of that thou hast made—

O Christ of God, we hear a still, small voice, and we worship!

P. W. F.

IMPORTANT REVISION IS ARRANGED

American Standard Bible to be Revised by Group of Which Henry Cadbury is Member

A revision of the American Standard Bible will be published in 1941, according to an announcement made by Dean Luther A. Weigle of the Yale University Divinity School, who is Chairman of the American Standard Bible Committee of the International Council of Religious Education.

"The American Standard Bible Committee was appointed in 1929 and has held a number of meetings in the last two years exploring the need of a further revision of the text of the American Standard Edition," Dean Weigle said. "The past forty years have been especially fruitful in the discovery of manuscript materials which constitute resources for the better understanding of the New Testament. At a three-day session recently held at Union Theological Seminary, New York City, the decision was reached to undertake a thorough revision of the present text, and the ten-year period until 1941 was set as the time within which the Committee hopes to complete this work. No release for publication will be made by the Committee before that year. This will be forty years after the publication of the American Standard Edition of the Revised Version in 1901, sixty years after the publication of the Revised Version of the New Testament by the English Revision Committee in 1881, and three hundred and thirty years after the publication of the King James Version in 1611."

The revision of the King James Bible was undertaken in 1870 by a committee of sixty-seven English scholars, collaborating with a committee of thirty-four American scholars, who labored for ten and a half years upon the revision of the New Testament and fourteen years upon the revision of the Old Testament. It was agreed that in case of differences between the English and American Committees the readings preferred by the English Committee should be chosen, but the American Committee was left free after a term of fourteen years to issue an edition containing the readings which it preferred. The American Standard Edition of the Revised Version of the Bible containing these readings was published in 1901, being copyrighted to protect the integrity of the text. This copyright is now held by the International Council of Religious Education, an organization of some forty Protestant denominations which are cooperating in all matters affecting Christian religious edu-

cation; of adults as well as children. The Council appointed a committee of fifteen scholars, known as the American Standard Bible Committee, in whose hands it placed full control of the text of the American Standard Edition, with power to make such revision and changes or emendations as its judgment should determine. As in the case of the previous revision committees, all changes in the text must be agreed upon by a two-thirds vote of the total membership of the Committee.

The present membership of the Committee is: William P. Armstrong, Princeton Theological Seminary; Julius Bewer, Union Theological Seminary; Henry J. Cadbury, Bryn Mawr College; Frederick C. Eiselen, Garrett Biblical Institute; Edgar J. Goodspeed, University of Chicago; James Moffatt, Union Theological Seminary; J. A. Montgomery, University of Pennsylvania; A. T. Robertson, Southern Baptist Theological Seminary; James Hardy Ropes, Harvard University; John R. Sampey, Southern Baptist Theological Seminary; Andrew Sledd, Emory University; J. M. Powis Smith, University of Chicago; J. R. Taylor, University of Toronto; C. C. Torrey, Yale University; and Luther A. Weigle, Yale University. Ex-officio members of the Committee are Dr. Harold McAfee Robinson, Chairman of the International Council of Religious Education and Dr. Hugh S. Magill, General Secretary of the International Council, who is secretary of the Committee.

Revision of the Bible becomes necessary, Dean Weigle pointed out, as English usage changes and modern research in Biblical literature progresses. The aim of the English Committee was simply to "adapt King James' Version to the present state of the English language without changing idiom and vocabulary," and to avail themselves of the further knowledge of the original text and its meaning which the growth of Biblical scholarship throughout a period of nearly three hundred years had made possible. They sought to make only such changes as were necessary for "greater accuracy, clearness and consistency." When the Revision of the New Testament was published on May 20, 1881, two hundred thousand copies were sold in New York on that day.

As stated above, in 1901 an American Standard Edition of the Revised Version was published containing the readings preferred by the American Committee. It is now proposed to revise this American Standard Edition in the light of the manuscript materials which have become available in the last two decades.

It is in rude and violent surroundings that great spiritual principles are first asserted.—FINLAY.

OUR YEARLY MEETINGS IN RETROSPECT

BALTIMORE

This is the Yearly Meeting which emphasizes individual responsibility.

With the number of "hireling ministers" reduced to a minimum, Baltimore Yearly Meeting moves on.

Jesse A. Stanfield is the lone pastor of Virginia Quarterly Meeting, while people of such profession are about as scarce in Baltimore Quarter.

In this section of Quakerdom, young people, as well as those of all ages, are encouraged to lend initiative and activity.

The various departments of the church are emphasized through committees made responsible for that service by their respective Monthly, Quarterly and Yearly meetings.

D. Elton Trueblood, Executive Secretary of the Yearly Meeting, spends much of the summer season doing visitation work and conducting conferences and meetings in local centers. The winter months are devoted more particularly to office duties and association with Home-wood Friends.

J. Edgar Hiatt of Washington, D. C., is the active chairman of the Committee on Religious Education. With the assistance of his capable secretary, (until recently, the late Eva Michener, now Margaret Easterling) and other committee members, he is leading the Yearly Meeting forward along these lines. During my recent visit to this Yearly Meeting, a leadership training class was held at Somerton. A very fine attendance, good interest, and a number of credit students marked the activities of this class.

On the closing evening, a rather unique experience occurred, when two young couples, recently married, (the groom in the one case serving at present as the local S. S. Superintendent) were greeted and congratulated, after which refreshments were served.

At Sedley, classes in Quakerism were conducted, especially for the benefit of the young people.

Although a trifle behind or beyond the subject, I must not fail to mention a very grave dilemma of one of the prominent members of Sedley. She was unable to induce some dandelion plants to grow. She had read in a seed catalogue that dandelion "greens" were a good spring tonic—but alas! they refused to take root. How exasperating to those of us of the Middle West who often wish we might export the entire crop to Virginia, or elsewhere!

General church problems were topics of discussion at Corinth with an increasing attendance and interest during the

five evenings, even though the weather was a bit damp!!!

The week at Bethel included a combination of group discussion meetings, and an interest in the annual church bazaar, a scene of delectables in food, produce and sundry gifts.

A delightful week-end was spent in Richmond, two days in Washington, and practically a week in the vicinity of Hopewell meeting, where friendly calls were made in a number of homes, and public gatherings were addressed.

Virginia has been characterized as a land where "hospitality is a charm, and where chickens are born fried." The writer agrees, and would also include Washington in this descriptive phraseology.

And now to:

The Byrds and Hares of the Wood,
The Partridges, near the West Branch,
The Councils in the Easterling Hall,
The Gardner on duty in Holland,
The Jones who are Joyner and Jolliffe,
The Harrells, the Hocketts, the Hoges
and the Hiatts of the Hines variety—
(not 57, but genuine)

The Robinsons on the pancast
The White Falcon of Stanfield and Stephenson,
The Ricks who are sheltered near Woodward,
The Smiths who Cary the Leverings along with:
The Atkinsons
The Babbs, the Bennetts, the Bradshaws and Buchanans
The Clarks, the Crenshaws and Cope-lands
The Davises, the Frazers, the Inmans
The Merediths, the Neaves, the Outlands
The Pretlows
The Rabey, the Raifords, the Stantons
The Thomases, the Truebloods, the Turners
The Urquharts
The Wellons, the Whitemores, the Wilsons
and all the rest.

Here's my vote of gratitude for the happy privilege of working with you for a brief time!

M. MARIE CASSELL.

MEMORIAL ADDITION TO MEETINGHOUSE

As a memorial to his wife, Callie B. Fairley, who died about a year ago, C. Grant Fairley has erected an addition to the Wilmington, Ohio, Friends Church, and presented it to the meeting as a gift. The addition consists of two light, cherry Sunday school rooms and a large beautiful kitchen. These rooms have been furnished and equipped by the co-operative work of the various church organizations. The two Sunday school rooms may be used as one room which makes a pleasing church parlor.

The dedication service of the addition was held on Wednesday evening, January 27. It began with a chicken-pie dinner served at 6:30, from the new kitchen, to 318 members of the church congregation. The beautifully appointed tables were artistically decorated to represent the various months of the year. Beatrice Folger was general chairman of the entire evening's successful program, and her husband, O. Herschel Folger, as master of ceremonies, announced the numbers of the entertainment program. A short program at the tables was followed by the presentation in the church auditorium of the playlet "Shoes," which depicts conditions existing now with the coal miners in West Virginia and Kentucky.

While the audience stood, with heads reverently bowed, in or near the memorial rooms, Herschel Folger conducted a brief touching service in memory of Mrs. Fairley, and in appreciative gratitude to Mr. Fairley, both of whom have been very active in church programs, and dedicated the new rooms to consecrated church activities. A poem read by Mrs. Fairley about a month before her death in answer to the roll-call at Monthly Meeting was read by Herschel Folger.

The Wilmington Friends are delighted with the thoughtfulness of Grant Fairley in presenting to them this ever-continuing monument to his wife's love for her church.

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

OBSERVATIONS OF ONE WHO HAS TRAVELLED FAR

Editor, *THE AMERICAN FRIEND*:

I have been around the world three times and have lived in the Orient for a period of twenty years. I am a Quaker and had the advantages of Quaker teachings throughout my youth. My wife and I are now back home in order that our young daughters may have the advantages of American schools and climate.

In all of my travels since I first left America in 1911, it was perfectly natural that I should test the value of the Quaker teachings imparted to me in my youth. I have never found these teachings impracticable and by adhering to them, I have never been unable at any time to cope with any situation in my dealings with the people of the Philippine Islands, Guam, Japan, China, Siam, India, and Ceylon.

Quakerism has a sort of universality about it that helps one to understand the foreign human heart, whatever may be the color of a man's skin. This understanding of mankind not only will carry one through the most difficult situations but obtains for one a place in the hearts of any foreign people with whom it is anyone's lot to meet. It is the naturalness and simplicity of our teachings and of our actions that gain for Quakerism the respect of the peoples of the world, whether such persons are Jews, Romans, Hindus, Buddhists, Mohomedans or pagans. There is something about a Quaker that gains the goodwill of all of these peoples.

However, I have found an astounding ignorance among many peoples, white and of all colors, as to what a Quaker is and what Quakers believe. Quakers are thought to be a very queer, if not fanatic, Christian sect; but those who are well read and who had had previous contact with Quakers, never failed to treat me with the greatest regard and respect, and to take me into their hearts as one who could understand their problems of life.

It was only in America on the occasions of my visits home that I had opportunities to attend Quaker meetings. I attended services in Christian churches of many different sects in the other half of the world, and I have been in many non-Christian temples, not for the purposes of worship but for the purpose of seeing other people's manner of seeking for the way of life, and light. In all of these places of worship, Christian and

"infidel," there was either pomp, ceremony, or idol, or all of these, all creations intended to draw and to attract. We, as Quakers, have nothing of this sort, not even the cross, under which emblem and in the name of which, great strife and misery resulted in the Spanish Inquisition, in our own Colonial days, and in very recent times in Poland when the Russians of the Orthodox Greek Church ruled that land.

It is the simplicity of our meeting-houses, our meetings, and of Quaker manner and customs that give beauty to Quakerism. There is nothing in the Society of Friends that is repulsive to any other believer or non-believer. This subject of the beauty of Quakerism is capable of much greater and more instructive development than I can give it here.

If these lines are read by the younger generation who may think that Quaker meetinghouses and Quaker services are not attractive, and if they are tempted to worship where there is more gaudiness, pomp, ceremony, noise, and outward show, they should search their own hearts and consciences for the truth and light of life. Quakerism can be understood and appreciated only by those who are able to explore their own hearts and consciences.

In Quaker simplicity lies the beauty and attraction of the Society of Friends, which does not advertise except through the actions and conduct of its members wherever they may be dispersed.

Paoli, Indiana. ROBERT E. HALL.

HEARTY APPRECIATION

Editor, *THE AMERICAN FRIEND*:

In *THE AMERICAN FRIEND* for January 7, the article on "A New Christian for a New Day," by W. Spencer Hadley, as well as a former article of his on tithing, expresses my belief on the stewardship question, much better than I could tell it myself. I wish to express my heartiest appreciation of his articles. The church needs to be aroused on the finance question. CYRUS H. HAWKINS.

Tonganoxie, Kansas.

SOME PROFESSORS MAKE ANSWER

Editor, *THE AMERICAN FRIEND*:

Last spring I was one of several professors who signed an appeal to the readers of the Friends' journals to take this industrial depression seriously and give the matter careful analysis and constructive thought. For my part, time has deepened my conviction as to the

seriousness of the need for much reconstruction of our economic system.

A number of correspondents were quite insistent last spring that the signers of the appeal should give *their* suggestions. An answer has at last been given. It is a plan for legislation worked out by a group of economists at the request of a committee of the National Progressive Conference. It is entitled: "Long Range Planning for the Regularization of Industry," and is signed by J. M. Clark and J. Russell Smith of Columbia University, Edwin S. Smith of Boston, and George M. Soule of *The New Republic*, New York, by the latter, it is reprinted as a 10c pamphlet. Unlike the Swope Plan and the U. S. Chamber of Commerce Plan, this proposal represents the people of the United States rather than a special group, and it suggests a way to make a start toward a planned economy.

One university telegraphed for 600 copies of the pamphlet, which is too long to copy here but which I commend to the thoughtful. I would appreciate receiving suggestions from those who read it.

Columbia Univ. J. RUSSELL SMITH.

APPRECIATIVE MEMORIES

Editor, *THE AMERICAN FRIEND*:

Gladly do I write with keenest appreciation of a recent article in *THE AMERICAN FRIEND*. It helped me and caused a renewal of the desire that Friends might always be like one big family and a hospitable, exemplary family at that. Furthermore, it is a marked reminder of the fact that it is character which counts and simple goodness that lifts and impels.

I refer to the article about the Swan sisters at two Derne Street, Boston, so admirably written by our friend, Lyra T. Wolkins. The least I can do is to bear witness to the correctness of the picture Lyra Wolkins has given and the lasting benediction of this trio of saints.

I knew them intimately, not only during the period when I was pastor but long before. It seems to me that for purposes of genuine stirring of soul and the quickening of the spiritual pulse, this historical sketch is most timely. Perhaps more of the personal recounting of correct and inspired living and less of dogmatic theory might push us farther along. That is, provided such worthy record could be truthfully portrayed. Such lives are all too rare.

Now, since I have called us a family, let me relate two family incidents which are brought to mind by this sketch that will be of interest to all who knew the persons referred to. Lyra Wolkins made reference to Isom P. Wooten as the pioneer pastor in Boston Meeting called Roxbury. At that time her own father, Dr. Benjamin F. Trueblood, was a resident minister in the Meeting and the

most influential person in introducing the pastoral effort.

When Isom Wooten completed his brief years in Boston he returned to Iowa Yearly Meeting and took up residence in the city of Marshalltown, where I was then a very young pastor. He took great delight in faithfully standing by me and often referred to the very loyal support given him in the Roxbury Meeting by Dr. Trueblood.

For the encouragement of those who take part in our meetings for worship, let me relate this. One day with great feeling he told me how Benjamin Trueblood was often so definitely led in prayer as to discern the message that was to come later in the meeting. More often than otherwise he felt out and prayed vocally along the very lines of thought which had been laid upon the pastor's mind. Thus did two stalwart men of the Spirit labor together with God. Such experiences need not all belong to the past.

Then let me add, for further emphasis on personal righteousness, a little story. Sometimes it is of interest to know why certain names are given. We all know of many Johns and Marys but not in all my extensive acquaintance do I know a man or boy named Judas. The reason is known to all. Well, one fine day Margery Wooten, Isom's noble wife, came to our house to call, and an eventful call it was. Just a few days before her visit we had another caller—one who came to stay. A baby girl had come. But she did not bring her name along so we had to find one for her. What should it be? Naming the baby is a momentous task for proud parents. Now it so happened that the first caller to be admitted after the little visitor came was Margery Wooten and right then and there my wife found a name for our second baby, though she chose to spell it Marjorie.

As all will recall who knew Margery Wooten, it was the face of a noble personality that bent over mother and child that day, and deeds of loving kindness that inspired the young mother to bestow a fitting name.

J. EDGAR WILLIAMS.

Kansas City, Missouri.

FROM THE FRONTIERS OF OUR FAR-FLUNG LINE

Fred Hoyt of Africa makes the following report out of his busy life. "It was surely a rush here at the mill today in the maize business. Crowds were buying posho. Some were bringing corn to be ground and many were bringing their corn to sell. I have a fine Christian man, an African, Alfayo Ulundu, who tends to all this for me. He is a great help. He attends to the buying and selling but not the grinding. In a recent testimony meeting, after thanking God for the joys of a Christian life of many years' stand-

HONOR ROLL OF STATES FREE FROM LYNCHINGS

Commission on Race Relations of Federal Council Makes Significant Report

Thirty-nine states were on the Honor Roll of states free from lynchings in 1931 according to a list published by the Commission on Race Relations, Federal Council of Churches. In announcing this annual anti-lynching Honor Roll, Dr. George E. Haynes, secretary of the Commission, stated: "The record shows that in 1930 the same number, and in 1929 three more states than in 1931 were free from lynchings. There has thus been a loss during the past two years in the number of states free from the evil. "Six states, Louisiana, Maryland, Missouri, North Dakota, Tennessee and West Virginia," he continued, "that had been on the Honor Roll in previous years, were removed because of the reappearance of lynching in their territory in 1931; and six states, Georgia, Indiana, Oklahoma, North Carolina, South Carolina, and Texas, were restored because again free from lynching during the past year. The total number of victims, however, decreased from 21 in 1930 to 13 in 1931.

"All of these states that lost their places have been on the Honor Roll in other years. Maryland had been free of lynching since 1911, North Dakota since 1914, West Virginia since 1920, Missouri since 1927 and Tennessee since 1929. Only two states, Florida and Mississippi, have never been eligible to the Honor Roll."

In pointing out some trends shown in the record of states Dr. Haynes said: "Two significant trends in lynching are

ing, he asked the prayers of the people that he might be kept true in his work for Bwana Hoyt at the mill. He said so many old women and men, relatives and friends, begged him when buying posho to add just a handful or two more than the scales said, telling him that Bwana would not know."

H. Alma Swift of Buff Bay, Jamaica writes: "We have just been struggling with our deficits and the budgets for the new year, cutting off where it seems cruel almost to do so. Our hearts ache and we pray that in it all we may be led nearer to the Master. We have had many difficulties to overcome and a number of victories to record."

Missionary work is continually giving evidence of the fact that we are more and more becoming a unit economically. When one member suffers all the members suffer with him. The depression is just as real in countries where our work is being done as it is in America.

indicated by the experience of last year. First, constant vigilance of the press, the churches and the people of a state is necessary to protect their territory from lynchings once it has become free. Six states gained places on the Honor Roll, but six other states lost their places.

"Second, preventions of lynchings as recorded by the Department of Records and Research of Tuskegee Institute show that instances of lynchings prevented have been greater for several years than the number of atrocities committed. In 1931, fifty-seven such instances were recorded and in all of these officers of the law prevented the lynchings. There seems to be a decided gain in the growing public opinion in support of officers of the law who protect and defend prisoners in their charge even if use of force becomes necessary. The fact that more preventions have been recorded than lynchings seems also to indicate that the mob spirit must be conquered before America can become a lynchless land. This is a special responsibility of the churches."

The Honor Roll of states free from lynchings in 1931, as announced by the Commission on Race Relations, Federal Council of the Churches of Christ in America, is as follows:

States that never have had a recorded lynching: Connecticut, Massachusetts, New Hampshire, Rhode Island, Vermont.

States that have no record of a lynching since 1886: Maine and New Jersey.

States that have no record of a lynching the past twenty-five years: Delaware, Michigan, Wisconsin.

States that have no record of a lynching the past twenty years: Idaho, Iowa, Nevada, South Dakota.

States that have no record of a lynching the past fifteen years: New York, Oregon, Pennsylvania.

States that have no record of a lynching the past ten years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, Washington, Wyoming.

States that have no record of a lynching the past five years: Illinois, Ohio, Utah, Virginia.

States that have no record of a lynching for the past two years: Arkansas, New Mexico, Kentucky.

States that have no record of a lynching during 1931: Georgia, Indiana, North Carolina, Oklahoma, South Carolina, Texas.

Total states still having lynching in 1931	9
Total states free from lynching in 1931	39
Total free from lynching in 1930.....	39
Total free from lynchings in 1929....	43
Total number of victims in 1931 (12 Negroes, 1 white)	13
Total number victims in 1930.....	21
Total number of victims in 1929.....	10

QUAKERDOM • AT • LARGE

Francis E. Pollard will be the Swarthmore Lecturer at London Yearly Meeting for 1932 and the subject he has chosen is "Education and the Spirit of Man." He is especially interested in the Quaker emphasis on the "Seed" and "Light." Theories of education, with these points in mind, will be discussed in relation to instincts and mental discipline. He will also bring out the practical bearing of Quaker fundamentals with regard to history teaching and adult education.

* * * *

Dr. A. A. Bond has been visiting meetings and speaking in behalf of missions in Wilmington Yearly Meeting. Very splendid reports come of his services. Friends report that he has definitely awakened interest in and given encouragement to various meetings along missionary lines. One report says, "I think there has never been more effective work in our midst than his. Our membership will feel that they know him and are much more interested in his work and missionary work in general."

* * * *

Rupert H. and Helen Stanley, who have been doing graduate work at Columbia University for the past two years, have moved to New Rochelle, New York, where they have accepted responsibility for the resident ministry of the First Presbyterian Church, pending the appointment of a permanent pastor. Except for the preaching, now being done by Walter W. Van Kirk, one of the Secretaries of the Federal Council of Churches, they have full direction of the activities of the Church, with 800 members, and Bible School, with 250 members.

* * * *

Margaret Talbert Thorp, now residing with her young son at Atlantic City, New Jersey, has been accepted as a member of the Sherwood Eddy Seminar in Europe this coming summer. She welcomes this opportunity as a means of further preparation for active public service for international understanding and world peace in which she is greatly interested. She has been doing a good deal of public speaking in this field during recent months. It will be recalled that she and her husband, Arthur George Thorp, spent the year of 1930 in Moscow, Russia, where the latter sickened and died.

* * * *

Friends in Mexico have found quite a strenuous time during the aftermath of revolution. Orders from time to time have gone out making it more difficult for religious groups in Mexico to continue

service there. This legislation was intended for the Catholics, of course, but has none the less affected other religious bodies. Possibly Friends have been less affected in their meetings than many other groups have been, due to the fact that they easily adjusted to a type of service which does not require pastoral leadership. When the order went out that only so many priests and ministers would be allowed in given areas, the Friends leaders easily adjusted themselves by sitting in the congregation with the people and from time to time speaking along with others as the meeting progressed. The nearer Friends have come to practicing that spiritual democracy of worship, the less likely will their service be questioned.

* * * *

Wilbur K. Thomas, Executive Director of the Carl Schurz Memorial Foundation, Philadelphia, Pa., is spending two months in Germany visiting several of the larger cities to investigate possibilities for extending and developing the work of the Foundation and the Oberlaender Trust. He will establish contacts with organizations and individuals interested in the same or similar work and interview a few who may be invited by the Foundation to come to America as lecturers during the next few years. He expects to return by the end of March. The Foundation has just brought to the United States of America Dr. Kunhemann, the "golden orator" of Germany, probably the best authority on Goethe, to lecture in various cities and universities for several months, as a part of the Goethe celebration this year.

NEWS OF OUR MEETINGS

Contentnea Quarterly Meeting of Friends in North Carolina Yearly Meeting was held at New Hope Friends Church, seven miles east of Goldsboro, N. C., January 23. Representatives were present at the meeting on Ministry and Oversight from each of the ten local meetings and their reports on spiritual conditions were encouraging. The attendance was unusually large at the eleven o'clock meeting which opened with a devotional period, the singing being led by the local pastor, Benjamin H. Millikan and seven of the eight ministers in the Quarterly Meeting were present and took part, Tennyson Lewis giving the leading message. The weather being fine, dinner was served from a table in the yard and the social hour was greatly enjoyed. The business was transacted with much unity. A memorial was read

for George Curtis Moore, son of Lancaster J. and Elizabeth Davis Moore, who departed this life on December 1, 1931. He was a lifelong member of Friends who served as an elder for many years, and with his wife, Julia Mendenhall Moore, served the Monthly and Quarterly Meetings as clerks a number of years very efficiently.

* * * *

The program for the Christmas and New Year's activities at New London Meeting near Russiaville, Indiana, proved one of blessing and forward outlook for the community. Christmas eve, a beautiful cantata was given by the Sunday school, illustrating the beauty of giving and living for others. The Primary sang songs and gave readings, then the children were made happy by a treat of candy and fruit. New Year's eve, a plan suggested by the pastor, Frank V. Stafford, was successfully carried out. Members and friends met for a watch meeting which consisted of a half hour of orchestra music, prayer meeting, refreshments and a social hour in the dining room, community singing, round-table talks on "What I hope to see accomplished in the year 1932," a consecration service by the pastor, all joining in the Lord's Prayer, the church bell ringing in the New Year, and benediction. The Sunday school orchestra, under the direction of Louie Blanche Stout, has lately been increased by six new members and is furnishing some attractive features for the church. During February the missionary plans of the Yearly Meeting will be carried out.

* * * *

The recent visit of Dr. A. A. Bond, medical missionary to East Africa and now on furlough, to Wilmington Yearly Meeting, when he attended sixteen of the local meetings and showed pictures of Africa in many of them, was greatly appreciated. He attended Fairfield Quarterly Meeting and told of his work on the mission field in such a vivid way that much interest was aroused. To hear a real, live missionary describe conditions and opportunities, such as a medical doctor finds, intensifies interest in those who get their information from those who read rather than from those who have seen and felt and have tried to meet the need of those less privileged in far away Africa.

* * * *

Last week in the report of activities at Thorntown, Indiana, the Boone County Ministerial Association, was inadvertently made to read "Historical," and was overlooked by the proofreader. The pastor,

Chester McKean, is holding revival services in the Jackson Heights Methodist Church assisting his old friend, Clyde Pearce, who has united several Methodist churches and built a large centralized church, modern in every way, and has the work in a whole township largely to himself.

* * * *

Orlando and Mary H. Addison of Greenfield, Indiana, were host and hostess for the annual meeting of the Friends Missionary Society, January 19. The president referred to a statement in a letter from the Union president that "we would be more cheerful if we talk of 1932 as a time for expression and not for depression." The pastor had prepared the lesson on "Religion at the Heart of all Village Life," but because of illness could not be present and it was given by his wife, Flora T. Partington. A general discussion followed. A playlet, "The Blue Crepe de Chine Dress," was well given which brought out the desire and hunger for beauty of missionaries. A letter was read also from Margaret R. Parker in East Africa.

* * * *

William and Anna Robb, charter members of Greenfield Meeting, celebrated their sixtieth wedding anniversary with a family dinner at their home in Greenfield, Indiana, January 31. Their presence, together with all their children, Eldon Robb and Mrs. J. L. Pasco of Greenfield; Mrs. G. A. Davis of Gary; Mrs. W. H. Sylvester of Chicago; and Dr. C. B. Robb of Bedford, at the morning service for worship, was a real inspiration and a rather unusual occurrence.

FOUNTAIN CITY MEETING

Friends at Fountain City, Indiana, held a series of meetings for two weeks, beginning December 6, the new pastor, Russell Burkett, doing the preaching, and the singing was in charge of William C. Kinsey and his wife of Richmond. The Kinseys made calls with the pastor and held meetings for children every evening after school. At the evening services the children sang their choruses. About thirty children at their last meeting yielded themselves to the Lord. A Junior church has been started which is directed by the pastor for twenty minutes following the Bible school and is proving helpful.

The attendance at meetings is well maintained and the pastor's sermons are very helpful. Evening services have been varied. Once the pastor gave a chalk talk; another time five young people who attended the Young People's Conference at North Vernon gave an interesting report; the music committee gave an effective dramatization of hymns; the Religious Forum of Richmond came one evening and Irvin Ste-

gall showed by stereopticon beautiful river scenes as he talked on the river of life; the Richmond Jubilee Quartet were their singers.

One morning George S. Henniger spoke for the Anti-Saloon League. Jamaica Day was observed and Retta Thomas, teacher of Spanish at Earlham College, gave a review of Friends work in Jamaica. Four Junior classes sent a Friendship chest to Porto Rica, and some clothing was forwarded to the Friends Service Committee for the miners in West Virginia.

A pageant entitled, "The Keeper of the Inn," given on December 23, was well rendered showing the night of Jesus' birth. A White Gifts Christmas was observed. In place of a treat of candy and fruit for the Junior classes as had

been the custom, a social was held with sixty present when Irvin Stegall of Richmond showed pictures with his stereopticon. Games and refreshments completed a good time.

Our meeting feels very keenly the loss of Mrs. Dr. Huff, who was one of our most faithful members, helping, more or less, in almost every department of work and attended prayer meetings. There was no one so active in the community outside her own church. Besides being president of the local and the W. C. T. U., she gave one afternoon each week to its library located in the high school building. She had a rare personality that gave her easy approach and a sympathetic feeling for all classes. Many are feeling that they must work a little harder and try to fill her place.

BOOK BARGAINS

for Boys and Girls

Here is an opportunity to get worth while books for boys and girls at less than half price. When ordering please indicate second choice as in most cases we have only one copy of each title.

At 50 cents

Around the Camp Fire With the Older Boys—Margaret Eggleston

The Christ Story for Boys and Girls
Abraham M. Ribbany

Little Otis—Cora B. Millay
Delightful book of childhood verse.

Nip and Tuck
Leila Crocheron Freeman
Charmingly illustrated. Regular \$2.50 edition.

Mopsa the Fairy—Jean Ingelow

The Little Lame Prince and Adventures of a Brownie—Miss Mulock

Bimbi—Stories for Children

The Peter Rabbit Story Book
A large, nearly complete book of Peter Rabbit stories. Well illustrated in colors.

Ivanhoe—Robert Louis Stevenson
In two volumes, boxed. Red leatherette binding.

The Deerslayer
James Fenimore Cooper
Formerly priced at \$2.50. Well illustrated.

The Last of the Mohicans
James Fenimore Cooper

David Balfour
Robert Louis Stevenson
Regularly priced at \$2.50. Well illustrated.

The Man Who Laughs—Victor Hugo
In 2 volumes, boxed. Red leatherette binding.

Nursery Book of Bible Stories
Amy Steadman
Regular \$1.50 edition. Illustrated.

The Older Children's Bible
For children 8-11 to read.

At 25 cents

Tales from Shakespeare

Children of the Cabin—Ada C. Brown
Story of early Quaker pioneer life in Indiana.

Ali Baba and the Forty Thieves
Many illustrations in colors.

Aladdin and the Wonderful Lamp
Same series as above.

A Child's Life of Jesus
Amy Steadman
Well illustrated in colors.

Greek Tales for Tiny Tots
John Raymond Crawford
Many clever illustrations.

Tales from Hans Anderson

Susanna's Auction
For children 5-7 years of age.

Postage charges additional on all orders

FRIENDS BOOK & SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

ONE HUNDRED AND ONE CENTS TO THIS DOLLAR!

A far-western reader has contributed the following to our recent collection of dog stories, the incident being reported in a Portland, Oregon, daily newspaper, as follows:

Duke, a curly-haired, brownish Irish water spaniel whose home is on Portland heights, was worth an extra dollar yesterday.

The dog, according to the story, made friends with a family living near his owner, and yesterday the head of this family, while breaking a trail through six inches of new snow from his home to the car line, lost a silver dollar, the coin slipping through a hole in his pocket.

Upon arriving at work, he called his wife by telephone, apprized her of the loss and she volunteered to follow his trail in quest of the disc, although with the chance for success held extremely remote.

As she left the house, Duke was at her heels. She scrutinized the trail to the car line and back to the house without finding the small treasure. With hope abandoned and on the point of re-entering the house, she glanced at Duke. Duke wagged his tail and dropped a silver dollar from his mouth.

"It was the extra scent on the dollar that did it," said the head of the house, and dropped the coin into a holeless pocket.

✻

OUR FAMILY ALBUM

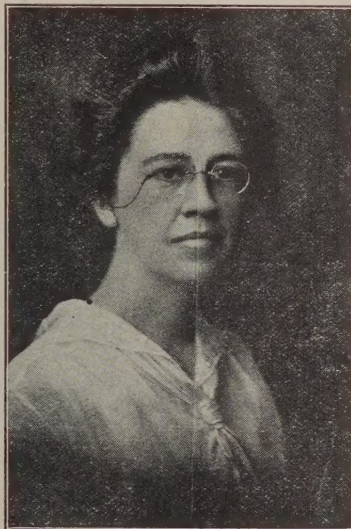
Does this plush-covered family album of ours, recently taken down from the shelf and dusted off, reveal former-time likenesses of men Friends only? We should say not! And it's high time we were proving it, else "A Voice from the West," as heard on the correspondence page of last week's issue, will be demanding to know whether "Read It or Leave It" presumes to ignore the good old Quaker principle of equality between the sexes. We admit that the principle sometimes seems, nowadays, to be badly breached, but if there is any place where it may be safely observed it would seem to be in an old family album!

So turn over, please, and gaze upon the comely features of a woman Friend. We hasten to add that we are not presenting this picture just for the sake of including a woman—we are showing it because the woman is who she is and has been, if that is clear. In short, regardless of her sex, we couldn't ignore her. After all, doesn't that suggest the true basis of equality between the sexes?

This is Lillian E. Hayes, former and pioneer Secretary of our Young Friends

Board. Just as appropriately as we used to speak of "Father Clark" in connection with the Christian Endeavor Society, we may call her "Mother Lillian," she having mothered the Young Friends Movement in the Five Years Meeting. And again we hasten to add that the title should not be allowed to convey a wrong impression as to the length of her years. The mortality of Youth Movement secretaries is naturally high, if the Movement continues youthful in years as well as in spirit.

"Airy, fairy Lillian," we used to call her gaily and felicitously as her blithe, wholesome spirit permeated the Friends offices even as it radiated among Young



Friends activities far and near. On relinquishing official connection with the Young Friends Board, she prepared for service in the field of religious education, to which important cause she has given herself with her accustomed devotion and enthusiasm. She is now Field Secretary of Religious Education in Indiana Yearly Meeting, her home being at Dunreith, Indiana.

Long live "Mother Lillian!"

✻

"WISH YOU WERE HERE!"

To Our California Friends:

As we have read of your inclement Winter, and have thought of you suffering from the rigors of snowy and icy weather, we have wished that you might enjoy the comforts of our salubrious clime. With us the song birds of Spring have been twittering their joyful lays in ecstasies of delight. The warm sun has made coats superfluous if not suffocating. People here have been living out of their gardens all winter—if not in them. Dandelions and violets fleck the landscape. Our golf enthusiasts flock to the links with unabated enthusiasm. Oh, it's great to be alive in Indiana, where Winter turns into Springtime and Summer. Indiana, the State of the sun-high land,

extends sympathy to the "land of the sun-down sea." Wish you were here!

P. S.—As of date of January fifteenth!

✻

AND YET ANOTHER "BRANCH"

Not long ago one of our young ministers ventured into the jungles of Pennsylvania and found himself in attendance upon a Friends Meeting in the hidden parts. He made some vocal contribution to the Meeting which seemed to be quite acceptable. One elderly woman Friend inquired concerning his Quaker registry and when she learned that he belonged to an hitherto unknown group known as the Five Years Meeting, and that he had served as a Friends pastor, she was struck almost speechless—but not quite. "Not Hicksite, not Orthodox," she said in a puzzled way, "I suppose they are the Improved Friends."

✻

PEPPY POSSIBILITIES FOR NEXT FIVE YEARS MEETING

The next session of the Five Years Meeting of Friends is listed among the national conventions to be held in 1932, the schedule of which has been issued by the National Convention Bureau. As a result there have been coming to the Friends Central Offices overtures from various organizations which think their assistance is necessary to make the occasion an unqualified success. From some have come samples of snappy badges and stickers, while others have urged upon us for favorable consideration certain platform artists, variously characterized as "keenest of American humorists," "famous Scandinavian fun maker," "America's foremost comedian," etc. We are assured that our "convention will need an outstanding speaker, humorous entertainer, or something unusual and colorful in the way of good music."

Capping the climax comes a letter from a Chicago theatrical agency, whose slogan is "Entertainment for All Occasions." Orchestras, novelties, etc., are suggested for the consideration of our "entertainment committee." Friends who are planning to be present may let us know the particular brand of entertainment desired!

However, it's our observation that it is a poor and rare Friends conference or meeting that can't provide its own humor, amusements, and even novelties! That's a part of our infinite variety.

✻

GOOD NIGHT!

We have had enough similar experience to sympathize with a certain man invited to speak at a political meeting who was placed last on the list of speakers. Moreover, the chairman introduced several speakers whose names were not on the program, and the audience was tired out when he eventually introduced

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

the last speaker: "Mr. Bones will now give us his address."

"My address," said Mr. Bones, rising, "is 551 Park Villa, and I wish you all good-night."—(Great applause!)

It is not necessarily the brilliant in intellect who see God, but the pure in heart.

BIRTHS

DOREMUS—To John Clinton and Marguerite Heaton Doremus, Garden City, L. I., December 19, 1931, a son, John Clinton, Jr.

HEATON—To A. Russell and Helen Taylor Heaton, Poughkeepsie, N. Y., September 4, 1931, a daughter, Jane.

DEATHS

CHEW—At her home in Ridgefarm, Illinois, January 25, 1932, Lida Chew, daughter of Richard and Mary Chew, in her 66th year. Born near Reelsville, Indiana, she was converted in early life at a meeting in Vermilion Grove, and during her residence at Ridgefarm has been a member of the Friends Church to which she was loyal and faithful, being a regular attender and frequently taking part in vocal service.

CONKLIN—At the home of her son, Frank H. Conklin, near Middleboro, Mass., January 25, 1932, Ellen C. L. Conklin, daughter of the late William H. and Caroline E. Ladd, and widow of William Conklin. Interment at Westbury, Long Island.

DOCKUM—At Bethel Hospital, Colorado Springs, Colorado, November 5, 1931, Charles A. Dockum, son of Warren C. and Sarah A. Dockum, in his sixty-first year. Born in New Haven, Conn., he went with his parents to Lubbock, Texas, and came to Colorado in 1895. He was converted and joined the church in early life and was a conscientious Christian, a substantial member of Colorado Springs Friends church. He is survived by his wife, Katie C. and three children, Ralph C. of Pueblo, Colo.; Minnie F. Harris, Limon, Colo.; Henry C. of Los Angeles, Calif.; his mother who lived in his home; a brother, Chester of Colorado; and a sister, Grace M. Hadley, Pasadena, Calif.

NEWKIRK—At Wichita, Kansas, January 21, 1932, John Warren Newkirk, a minister and member of North Wichita Friends Meeting, as a sheaf fully ripe for the garner, in his eighty-second year. Converted in youth he went forward unflatteringly in Christian service and was active in spreading the gospel in the early history of Stella Quarterly Meeting in the midst of the privations and perplexities of pioneer life, which tended to make

him stronger in the faith. Among the children who survive is Fred Newkirk, pastor of North Wichita Meeting and chairman of the Evangelistic Board of Kansas Yearly Meeting.

PACKER—At the Deaconess Hospital, Marshalltown, Iowa, January 22, 1932, Mary Asenath Packer, daughter of Elwood E. and Stella Packer, following a brief illness from pneumonia, in her eighteenth year. She was a member of Marshalltown meeting and a student in high school. The parents, two brothers and three sisters survive her. Funeral services were conducted by her pastor, Rosa Meyers Harding. Burial in Marietta cemetery.

WHEELER—At Ada, Oklahoma, December 29, 1931, Anna Coltrane Wheeler, daughter of Jesse and Abigail Coltrane, in her seventy-ninth year. Born in Guilford County, North Carolina, a birth-right member of Friends, she was converted in early life and was faithful to her Master. She came with her parents to Kansas and belonged to Hesper meeting. In 1909, she was married to W. H. Wheeler who died in 1918. Three years later she came to Ada and lived with her sister, Dr. Ella Coltrane. During a long illness of more than four years, she was ever patient and kindly. Three sisters and one brother survive her.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

WHEN IN WASHINGTON

Transient boarders desired in a refined home. Rates reasonable. Mrs. W. A. Wilson, 717 Webster St., N. W., Washington, D. C. Phone Columbia 7870-W.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car. or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Nashville, Tenn.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School, 9:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45, 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 3639. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting, Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

FOUNDED 1870

**Nicholson Printing
Company**

Printers
Publishers
Bookbinders

We print The American Friend

26-28-30 North Ninth Street
Richmond, Indiana